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J.N. Hostetter

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EVANGELICAL *Visitor*

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I watched the flakes of snow, as light as tufts of wool, that silently
made hill and field so hushed and white, and clothed with ermine every tree.

Brave Christian

"YES SIR, that man was the bravest Christian that I ever knew. Never seen anybody just like him . . ."

We were sitting on the porch of the large main house of the Bible Conference grounds, between services that Lord's Day afternoon, and sharing experiences gathered along the Christian way. My friend was speaking of the "old days" back there in the roughness of the North Shore, the days before he came to know the Lord Jesus Christ as personal Saviour. As he spoke, I watched . . . and saw the eyes mist with the tear of memory; especially when he came to speak of Art Dahl . . . "the bravest Christian that I ever knew" . . .

"Suppose you tell me about him". I prompted, feeling that a "good story" lay behind the quietness of the memory-filmed expression. My friend paused, then turned to me with a smile.

"You want to know about Art Dahl? Sure be glad to tell you about him. He's home with the Lord now . . .", he paused, "... yes, home with the Lord. He's done his work well, and many will be the man that'll be there and telling the Lord Jesus that it was because of the testimony of Art, that they came to know Him. Well now, there was one special time . . . never forget it.

"You have to know that Art Dahl was a real street preacher. The Lord just reached down into one of them North Shore gutters and picked Art right out of it . . . and then sent him back to get some other poor sinner out. Well, here was a drunkard and a thief gloriously saved by the grace of God. And Art never forgot it. Every chance he got, he would go around them North Shore corners, get on a box, take out the worn Testament, pass a hand across his mouth, and then begin. And he could tell them fellows . . . and they knew it! Can't fool them boys! They knew Art back in the old days, and they'd seen the change. So he always had a good crowd around him . . .

"Well, it was on a Saturday evening . . . a real noisy, sinful Saturday evening as only that part of the town could have it. Loud singing and cursing and fighting goin' on all around. A door flying open and someone gettin' thrown out . . . you get what I mean. Well, there was Art on a box down at the corner, preaching away. Good crowd around him, and he was

goin' strong. And suddenly there was a commotion in the crowd, and they parted as if by someone pullin' strings. There in the middle, comin' to the box was a big ugly looking chap, with a scar on the left side of his face. He was weaving with too much in him. And in his hand, he carried a revolver. Get the picture now. There he comes, right up to Art, grabs him by the arm, and with the other hand, sticks the gun right against his head. He's hollerin' pretty loud too, and he's saying, 'If you don't stop that fool preaching, I'll blow your head off, right here and now!'

"Well, you could have heard a pin drop in that crowd. Everybody just standin' there, like they was glued to the spot, waiting . . . That big ugly chap with the scar and the gun in his hand . . . and Art just standing there. And then . . . just about a minute later, Art just leaned over a bit, looked the fellow right in the eyes and said . . . well, you just guess what he said!"

I shrugged my shoulders. "It's your story, friend!"

He paused for a moment. "Well, as I was saying, Art just looked at the fellow and said . . . remember the words right clear too . . . 'go ahead if you'll feel any better. I'll just be home with the Lord, where I want to be and see The Man that cared that much about a poor wreck like me. And when I get there, I'll turn to the Lord and say . . . don't be too hard on that chap that did it. Devil's got too strong a hold on him, so send somebody real good to get him set right!' . . .

"Well sir, you should have seen that big bruiser! He just stood there for a minute, staring at Art. And Art was just standing there smiling at him . . . kind a sad for him. And then the fellow just dropped the gun, turned on his heel and ran. I guess it was too much for him. What Art said, and the way he looked at the chap, feeling sorry for his sinful condition . . ." The voice trailed away in thought.

I waited a moment. "I would agree. Your friend was a brave Christian. But I'm just wondering whether 'brave' is the right word. Somehow I would call it the love of Christ constraining a man . . ." I turned. "And I wonder what happened to the other chap? Did you ever find out?"

My friend smiled knowingly. "Yes I found out . . . I found out"

He said it in a curious way. And then I knew what he meant. For as he turned to leave I got a good look at his face. And there, on the left side was a . . . scar . . .

\$1,000 A Soul

Suppose someone were to offer me \$1,000 for every soul I might try to win to Christ. Would I endeavor to lead more souls to Christ than I am doing now? Is it possible that I would attempt to do for money, even at the risk of blunders or ridicule what I hesitate to do, or shrink from doing now, in obedience to God's command? Is my love of money stronger than my love for God or for souls? How feeble then is my love to God. Perhaps this explains why I am not a soul-winner!

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

II Corinthians 5:14-15

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Editorial

"Be Careful For Nothing"

W. O. Winger

SOME races may worry more than others, but the entire human race worries far too much. Had Adam and Eve been satisfied to "Be careful for nothing" but simply to obey God, the Devil would not have deceived them. Abraham left his cares in God's hands, and received much better reward than greedy, selfish Lot. Isaac could do the same with the Philistines, yea by his non-resistant policy he won their respect and God's favor in abundance of water. Buoyantly trusting their God were the three Hebrew boys as they said, "O Nebuchadnezzar, we are not careful to answer thee in this matter". Choosing if need be the fiery furnace, rather than worship the golden image. "Convincing was their victory to the King as he saw them walking with one like the Son of God.

Daniel had that same Spirit, "Oh King live forever" was his greeting, after a night free from care spent with the lions. Well could Jeremiah declare, "And shall not be careful in the year of drouth", and many others proved this Grace to be true.

Coming to the New Testament we gather from Luke 10:41 that a busy house keeper can diligently perform her duties, but not be over-careful or fussy so as to miss the best part—to sit at Jesus' feet and learn of Him. Our Lord and Master was *very* busy, going about, doing good, but never frustrated, rushing about. He was never late; always on time. "Follow me as I follow Christ" said the busy, persecuted, Apostle. And could not this Paul, whom we all revere, rest in Christ, even in the shade of his burdens, thus enjoyed that rest prepared for the children of God? Well qualified was Paul to say, "Be careful for nothing" and to admonish us to do the same.

Friends, we can never receive, and enjoy our full inheritance through our Christ, that rest prepared for all God's people, until we become love slaves as Paul was to his Christ. Then we can also, and will, "Be careful for nothing".

Never keep back anything which God demands of you! If you hand it over willingly, He will return it with interest, or will give you something infinitely better. — "Mother Eva," Germany.

It Set Me Thinking!

LIKE THE smoking iron of the cattle branders, burning its mark into its victim, so this one question burned and left its mark on my mind. I was filling out the questionnaire sent out by the Commission on the Home and I read, "Do you have a planned religious program in your home?" Of course, we had a religious plan in our home—we went to Sunday School and church as well as prayer meeting with great regularity and faithfulness—we had family worship—and in that we did do some planning to keep it from becoming dull or ordinary. At first the question irked me a little—just what kind of a *planned* religious program could one have in the *home*? The questionnaire finished, I sent it on its way, thinking I was done with that. But it was not so easy as that, for the mark had been indelibly burned on.

Days passed and with them a spirit of restlessness took possession of me. "Planned"—planned what? Yes,



there were planned meals, planned work, planned recreation, planned trips, planned church work, but how did one *plan* the religious program of the home? Still, if one could plan every other phase of our activities, why couldn't we *plan* this. I searched and prayed for the answer and to start the planning, God gave me this idea. I felt a knowledge of the Word of God was the most important part in any religious program and realizing that young minds are the most receptive, I saw that here was my starting place. Certainly we had been teaching our children the Bible but this was to be concentrated effort—a *planned* program. I challenged them to a contest—who can read the Bible through in a year? Had I said that and no more I am sure they would

have all given up in despair before they started. But I had figured that if we read four chapters a day until the New Testament was finished and then three a day with four on Sunday we could easily do it in a year. But even that might have seemed quite a load, for after all, the oldest was only 13 and I was greatly concerned that I didn't do just the opposite of what I wanted to do and turn our children against the Bible. So I made a monthly chart where we could mark our chapters read for each day of that month and with this notice at the end—"Reward to the faithful". It has been inspiring to hear them remark "I must get busy, Mary is ahead of me", or "Three more chapters and I'll be up with Johnny". I didn't plan to include our youngest child—just seven—but she wanted to join so badly and put forth such an effort that we decided if she read one chapter a day she would be eligible for the rewards. Bless her heart, she is still at it and I believe she is really getting some knowledge of the Bible that I previously thought she was incapable of understanding. They carry their Bibles to school and various places so they can get their reading done.

Perhaps someone is shaking his head and saying "No, that is too much like paying them for reading the Bible. They should read it because they want to." May I answer thus—in the first place children have to be taught to WANT to do the right things. And in the second place we are rewarding, not paying our children for their Bible reading; and who of us is not counting very highly on the reward at the end of the Christian race? I was rewarded just last night for what efforts I have put forth—and there are times when I need to prompt them somewhat—when after our Daddy had read at random a chapter and our son said, "That was from Acts, wasn't it Daddy. Acts is really interesting." I would rather have my children *know* the Bible than any other knowledge there is to know, except of course, to know they have been born-again.

I feel confident that when the Lord sees we are ready for a new idea to further our planning, He will give it to us. Thank you, Commission on the Home, for having set me thinking.

A Mother.

The Crisis of European Youth

Christian Semler

A CRISIS is something different from a catastrophe. It still has a way of continuing. Yes, really two ways—one to the good and the other to the evil. All decisions have not yet been made. It is not clear which way will be taken. When it is so, we speak of a crisis.

What is European youth? Is there such a thing? What is unusual about it? To begin with, should we not say what it has in common with youth of other continents—that it wants to live and that it is capable of doing some things in a new and different way than the people before them did.

We marvel daily to what degree the teachings of the 13 years of the Hitler regime are missing in the young people between the ages of 17 and 20. There are also few traces among the youth of Holland and France of the fact that they grew up during the starvation years of the war under a strange occupying force. They are again young Germans, young Frenchmen, and young Hollanders just as their parents and grandparents were.

But with this we touch on that which differentiates them from the youth of other lands—on the heritage of the old European history. This specific heritage shows itself in several points which is not quite easy for non-Europeans to understand.

1. *The European young person does not want to think of his future.* That is unusual. Normally young men and women between the ages of 17 and 20 make many plans. They contemplate what they will do better in their profession than generations before them. They ask themselves where they would like to live and with whom they will work. They know approximately what will be expected of them and the salary they can count on. They want to get ahead in life and rise socially. They ask themselves who they will marry, what their marriage will be like, and the plans they will have for their children. To be young means to occupy one's self with these things at least in his thoughts, and surely also in conversation with his friends.

Suprisingly, this is done very little here. Why? They know the whole future is completely uncertain. Basi-

cally they assume that there will be another war. They know that then almost everything in Europe will be destroyed. As a healthy person one would rather not think of it. That is the one root. But there is also another one. They are not only afraid of this future. They are afraid of life. They anticipate how many tears can flow and what high demands will be made of them. They see how seldom there is good family life. They do not trust marriage. They doubt whether they will have friends, whether there even is such a thing as friendship. Of this life, the life under the threat of war, without a happy marriage, with-



out friends, and with the hardest demands in one's profession, they are very much afraid.

How does one know that it is this way with the youth? Do they talk much of these things? No! For that they are much too well and much too young. They are afraid of the future and of life unconsciously and instinctively. Their fear shows itself in the fact that they make no plans, that they smile bitterly when speaking of friendship and love, and that they accept the question of their future responsibility as doctor, teacher, or judge with reluctance and an unusual depression.

This fear of the future is a heritage. Twenty or 30 years ago in various countries of Europe one would not have expected so much of the dictators if one had not been so fearful of the future, of war, and of unemployment. Already then, the fear of the future lamed the people and made them unfit for political action.

2. *The young person often does not wish to think of his parents.* In

Europe for many hundred years the family took time for each other. Today there are still good exceptions in all countries. In Holland and Italy the family takes time for each other. But in most countries the fathers see their children only after working hours which are too long. Fathers do not have much to say to their children. Recently a teacher of a large school in Germany told me that when she looked at a group of 10- and 11-year-old girls, their faces for the most part were those of knowing adults. They are the girls with whom the mothers share their sorrows and their disappointments of their marriage and treated at home as if they were completely grown. On the land and in working families the children are regarded as a working power and as a co-supporter of the family. The normal restraint, the natural, sure contemplation of the parents, the generous counsel, thoughtful warning, and the mature example of the parents are too often missing.

Therefore youth lacks a bit of the natural childlikeness, the spontaneous cheerfulness, the harmless urge for play, good happy inquisitiveness, and the genuine, personal confidence in the older generation. If, to the European youth, the American friend seems more childlike and at the same time more sure and deliberate, it is because of the disintegration of the family.

3. *The young person does not like to think of the Christian faith.* The fact still remains, however, that in various countries, among them Germany, the work of the Christian student finds a lively response. It is clear that in the political, economical, and social circles of the nineteenth and twentieth centuries the consequences of the Christian faith have been too weak for the practical life. The youth in many instances has seen in its own pious homes that the Christian faith does not protect from fear, lying, serfdom, and despair.

Until now the younger generation in Germany has hardly succeeded in attacking this problem at the root; namely, to march ahead in practical deeds as fast as possible in obedience to the faith. Youth, especially the academic youth, carries with it the heritage to make a decision only after it has thoroughly tested the question from all sides. In political circles only a few grasp the significance of being willing and able to perform the necessary tasks at the right time.

For the respectable and honest people, who want to take their responsibilities and know their duties, this tendency to want to stay in theoretical circles has been noticeably

strengthened in the past two years. I mean those people who knew exactly how much we had to learn from the practical art of the American and who had taken as their example the American democracy and the love of peace. They had let themselves be told by the Americans and were about to accept the idea, that it would be good if we had no soldiers for a while, if at least Germany would be totally disarmed, and if soldiers would be held responsible for any inhuman treatment of others. Now the same Americans tell us that we must rearm. Much propaganda is being made for this rearmament program, and the German people as such have not been asked in a democratic way whether they want this rearmament or not.

Intelligent and responsible people have seen from this example how few conscientious decisions are made in politics, what power lies in propaganda, and how arbitrary everything is. The mass of youth, who will soon be soldiers, sees that one is not asked, that everything is different from what one is told, that one can believe no one, and that the voice of an individual has no value. Youth sees itself as a sacrifice, a betrayed sacrifice, as a mass, as a collective. It sanctions its passivity with bitter scorn. —*The MCC Services Bulletin.*

The author is an Evangelical student minister at Mainz university and an able and influential man among German young people. This paper was presented to the 1952 student tour group at its orientation program at Mainz university to impress the students with their responsibilities in the work camps. At the request of the students and Mennonite Central Committee workers in Germany Christian Semler condensed the paper so that it could be printed in American Mennonite papers. This is a translation from the German.

A Thought-Provoking Mistake

It is said that an old colored man, in reading a well-known hymn which contains the line, "Judge not the Lord by feeble sense," mistook the word "sense" and gave this odd version: "Judge not the Lord by feeble saints." What a pity that people will judge the Lord that way!

Never take your Christianity from Christians, but ask yourself: "How would the Lord have me act?" And follow Him.

A pessimist is a person who is seasick during the entire voyage of life.

It isn't hard to make a mountain out of a mole-hill; just add a little dirt.

The First Test

(I Corinthians 13 Series)

SOMETIME ago a Hindu woman was converted, chiefly by hearing the Word of God read. Because of her new-found faith, she suffered great persecution from her husband.

After she had been a Christian for some time, a missionary asked her, "When your husband is angry and persecutes you, what do you do?" She replied: "Well, sir, I cook his food better; when he complains, I sweep the floor cleaner; and when he speaks unkindly, I answer him mildly. I try, sir, to show him that when I became a Christian I became a better wife and a better mother." Though the husband could withstand the preaching of the missionary he could not stand the practical preaching of his

wife. And so she won him to Christ.

What does First Corinthians Thirteen, four say? "Love suffereth long and is kind." It suffers long and is kind while it suffers. Many suffer long and then become cross; others suffer long and become sour; some suffer long and "gripe"; but divine love suffers long and is kind in her sufferings.

So love that suffers and is still kind gives vent to no hasty speeches. It does not fly off and give a piece of its mind. (Most of us need about all we have). Love suffers long! Peter was greatly tried over a brother. He had forgiven the brother several times. It became an "old chestnut." So thinking he had forgiven him the last time, Peter went to Jesus and asked, "How often shall I forgive a fellow? Seven times? (He doubtless thought he was generous). "Oh, no," answered Jesus, "a life of love forgives seventy times seven." "Love suffers long."

"And is kind." The root meaning of the Greek word for "kind" is to be useful. Being kind is a willingness to put one's self at another's disposal. Being kind was an outstanding characteristic of Jesus. "He went about doing good." Suffering on the cross he was kind to his persecutors: "Father forgive them for they know not what they do." He was kind to the malefactor there: "Today shalt thou be with me in Paradise." He was kind to his mother, even in his expiring hour as he committed her to the Apostle John. Andrew Bonar has well said, "You are not very holy if you are not very kind."

A guest was in Sir Bartel's home. He had never met Sir Bartel as he came to the home while Mr. Bartel was away. Mrs. Bartel asked the guest to meet Mr. Bartel at the train. The guest replied, "I do not know him." Then Mrs. Bartel replied, "If you see a tall man helping someone, that's he!" It is a wonderful thing to be known as a kind man, a kind woman! It is one of the tests of a mature Christian. A Christian who has gotten out of his babyhood is known by his little kindnesses and courtesies of life.

"That best portion of a good man's life—

His little, nameless, unremembered acts of kindness and of love." Love suffers long and is kind while it suffers. —*Claude A. Ries.*

Living Sermons

*There isn't a word that a preacher
can say*

*No matter how lovely or true,
Nor is there a prayer that his eager
lips pray*

*That can preach such a sermon as
you.*

*You vowed to serve Christ, and men
know that you did—*

*They're watching the things that
you do;*

*There isn't an action of yours that is
hid,*

*Men are watching and studying
you.*

*You say you're "no preacher"; yes,
but you preach*

*A wonderful sermon each day.
The acts of your life are the things
that you teach—*

It isn't the things that you say.

*If Christians were Christians, as they
do profess,*

*Men would notice their glorified
mien;*

*And say, "What wondrous things
they possess*

Who follow the meek Nazarene."

*Christians, remember you bear His
dear Name;*

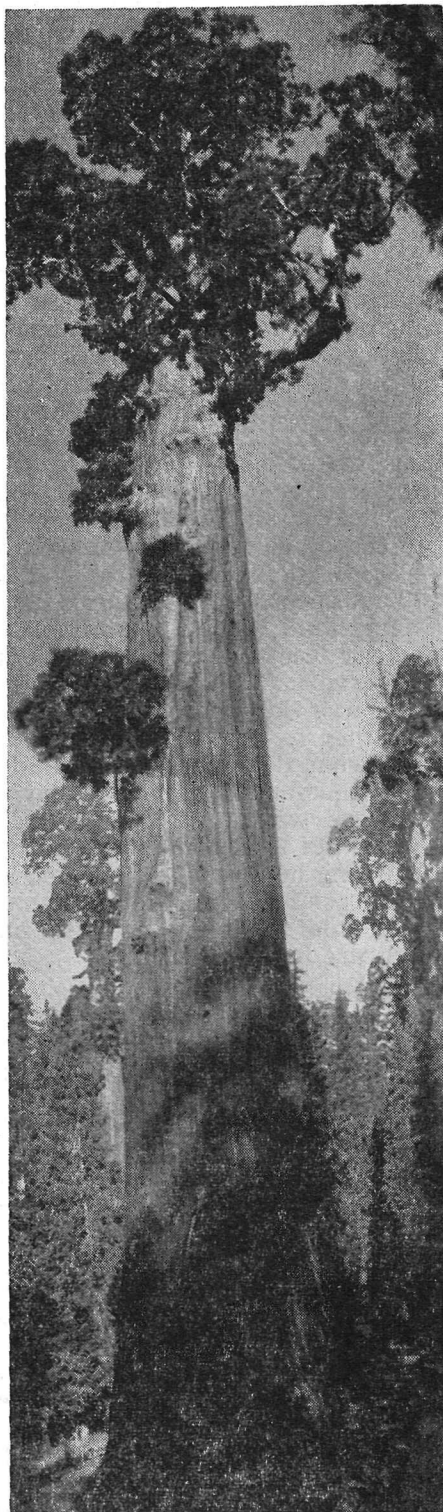
*Your lives are for others to view;
You are living examples—men praise
you or blame,*

And measure all Christians by you.

—*Florence Belle Anderson.*

The Undefeatable Praying Minority

Matthew 18:20



*"Away in foreign lands they
wondered how
Their single word had power!
At home the Christians, two or
three, had met
To pray an hour!"*

GOD, in all ages, has carried on revival ministries in the assemblies of His saints through an undefeatable praying minority. The praying "twos and threes" again and again have prevailed with God and thus reversed what otherwise were hopeless situations. Numerous examples of this fact are found in both Testaments. These intercessors "stood in the gap" and turned the tide in favor of the people of God.

Thus did Daniel, Shadrach, Meshach, and Abednego. Through prayer they "subdued kingdoms, wrought righteousness, . . . stopped the mouths of lions, quenched the violence of fire." Outnumbered seven million to one, the godly remnant prevailed. Undreamed-of blessing descended upon the people of God through their utter dependence upon the God of all grace.

Isaiah, Hezekiah, and their praying companions succeeded in the face of overwhelming odds. In answer to their united cry God saved them with a miraculous deliverance. One hundred eighty-five thousand of Sennacherib's army fell in a night under a stroke of God. Thus God interposed when all hope seemed lost.

Ezra and his praying companions at the river Ahava secured God's special favor for the whole nation. Their boast in God was amply sustained. God gave them more protection than a regiment of royal soldiers would have assured. They abundantly approved the assertion made to the king, viz: "THE HAND OF OUR GOD IS UPON ALL THEM FOR GOOD THAT SEEK HIM; BUT HIS POWER AND HIS WRATH IS AGAINST ALL THEM THAT FORSAKE HIM" (Ezra 8:22).

Post-exilic saints under the leadership of Haggai and Zechariah by their prayerful devotion to God obtained the completion of the second temple and the revival of the nation. In answer to their united supplications, "The Lord stirred up the

spirit of Zerubbabel . . . and the spirit of Joshua . . . and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God" (Haggai 1:14).

The New Testament abounds with numerous examples of how PRAYING MINORITIES repeatedly called down blessing from God, turned defeats into victories, and barrenness into astounding fruitfulness. The disciples at Pentecost obtained blessings for a sin-hardened nation. Had we taken the religious census of Judah and Jerusalem we would have reported as follows: "Modernists, 3,000,000; Fundamentalists, approximately 500." (I Cor. 15:6.) Yet the PRAYING MINORITY in one day wrested 3,000 precious souls from the domination of false religious leaders. Later, thousands more believed. Paul and his friends by prayer opened cities and countries to the gospel.

God is the same today. PRAYING MINORITIES count upon God's faithfulness even when conditions seem desperate and hope is at the lowest ebb! Moses secured God's favor on a "peradventure" (Ex. 32:30). Jonathan and his armorbearer prevailed on an "it may be" (I Sam. 14:6). The king of Nineveh turned God's wrath from His people on an "Who can tell?" (Jonah 3:8-10). The great triumphs are all trophies of prayer.

Our ever faithful God still loves to honor intercession. Pray for a revival. "Stand in the gap!" Plead! Plead the victory of the cross, the blood of Christ, the unfailing promises, the name of the Lord Jesus. By spiritual weapons pull down the strongholds of Satan, bring about the confession and forsaking of sin, renewal of faith, and the removal of worldliness. Back of the "professing church" is the mighty power of the risen Lord. Pray, and get others to pray with you for revival. THE REVIVAL OF THE CHURCH always has been by PRAYER. EVANGELIZATION OF THE WORLD must be by PRAYER. The PRAYING MINORITY through the power of the Holy Spirit is undefeatable. —Selected by Chairman W. M. P. C. Committee.

Seek Not Great Things For Thyself

Rev. Walton P. Creque

A SPRINGFIELD neighbor of Abraham Lincoln's was drawn to his door one day by the sound of crying children. Looking out, he saw Mr. Lincoln and his two sons passing by. Both sons were crying lustily.

"What's the matter with the boys?" inquired the neighbor.

"Just what is the matter with the whole world!" answered Lincoln. "I have three walnuts, and each boy wants two."

This might be a more humorous way of illustrating the truth of Jeremiah's message: "And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest."

As young Baruch sat at the feet of Jeremiah the prophet and recorded the words which came from his lips, his heart was troubled. He had been mourning for the desolations he knew to be coming upon his beloved country, and now, through God's revelation to Jeremiah, a message was directed to his own life. Jehovah warned Baruch against seeking great things for himself.

Our present day world is little different in its desire for material gain and pleasure. It greatly resembles the greed of Israel and Judah in the day of Jeremiah and Baruch. Men today are seeking material security at the expense of eternal life. Cardinal Wolsey, in Shakespeare's *Henry VIII*, says, "I charge thee, fling away ambition: by that sin fell the angels." Ambition that is not heaven directed and God glorifying is of no ultimate value. Too much of our time is occupied with efforts that bring few if any lasting results in the light of eternity. Think back over the days of the week just past. Count the things of lasting value which God has enabled you to accomplish. . . . Did you spend as much time in doing something for Him as you did in satisfying your own desires?

One of the glaring faults of our modern educational systems is that young people are continually being urged to seek great things for themselves. They are given by word and by picture success stories of men and

women who have achieved a large measure of success in the financial or social world. Material prosperity is considered a true standard of success. Little if any thought or time is given to the divine standard for a successful life.

It is deplorable that most worldly ambition has no higher goal than the satisfying of a desire for "things." Men try first one "thing" then another until the thrill is gone from all of them. The will of God is little mentioned in the making of important and lasting decisions. The only question seems to be, "Will I benefit materially from this thing?" Proper consideration for the welfare of our neighbor is lost in self-centered success and ambitions. Our motto is no longer "keeping up with the Joneses"; we must surpass them now. We say we are "victims of the trend of the times." Instead of looking above trivial things to God we are lost in the lust to succeed. I say "we" because this is all too often true of the Christian.

May we not all seek great things? A positive *yes* may well be our reply.

When I Behold The Saviour

O. A. Dahlgren

*I cannot see—not now—the hand
that guides
My path; the eye that watches over
me,
Nor the hidden store, that still
provides
From day to day my sheer
necessity;
Neither can I see my heart, but still
I know that by His grace twill beat
with His
In blessed unison the time until
Someday, I, too, shall see Him as
He is,
When I behold the Saviour face to
face,
And through the ages of eternity
Explore the depth and height of
boundless grace
His love who died, from sin to set
me free,
And lived again, that sinner such as
I
With all redeemed should live and
never die.*

The prohibition lies in the words of our text: "for thyself." The motive is the all-important factor. One of the most deplorable characteristics of the human heart is the desire for personal gain, no matter what the cost. This very desire may withhold the blessing of God from us.

It is the intent of the heart and the purpose to which our desired gain is applied that determines its value. The promise of God to Jeremiah (45:4) was that those things which had been built "will I break down, and that which I have planted I will pluck up, even this whole land." Such a statement was issued to admonish selfish-minded and covetous people to look away from unstable things that perish and to fix their eyes upon the living God.

Years ago in Chicago, while the fire was raging through the old Iroquois Theatre, many were trampled under foot as the throngs fought for the exit. One of those who safely escaped was a young lady. As she walked away from the theatre her agitated condition was noticed by a pedestrian who stopped and asked if he could be of any help. After hearing of her narrow escape he said to her, "Certainly you ought to feel thankful that you escaped such a frightful death."

"Yes, I know," she replied, "but, oh! I didn't make any attempt to save anyone else!"

Does this describe our record of service? To what end have we directed our desires and ambitions? "Seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest."—*The Alliance Weekly*.

The Holy Scriptures are not to be verbally esteemed and actually despised; or, liked as a book of choice thought, and mis-liked as a volume of God's commands. How many there be who congratulate themselves on their sacred care and reverence for "The Book," who preserve it from use as well as from damage. And many more who know much of its wording, and affect to understand it, on whose ears its precepts fall unheeded. Reader, thou art called to differ from such, rather than self-complacently and self-confidently criticize them. "If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know."

—P. W. H.

CHURCH DIRECTORY

AS SLATED BY THE GENERAL CONFERENCE

Permanent Church Headquarters
Messiah Rescue and Benevolent Home
2001 Paxton Street, Harrisburg, Pennsylvania—Telephone 3-9881
Attention of General Conference Secretary

Institutions

- E. V. Publishing House**, Nappanee, Indiana.
Eld. Erwin W. Thomas, Manager.
- Jabbok Bible School**, Thomas, Oklahoma.
Ira M. Eyster, President.
- Messiah College**, Grantham, Pa.
Dr. C. N. Hostetter, Jr., President.
- Messiah Home**, 2001 Paxton St., Harrisburg, Pa., Eld. and Sr. Irvin O. Musser, Steward and Matron. Telephone 2-7836.
- Messiah Children's Home**, R. R. 1, Mt. Joy, Pa., Bro. and Sr. Ralph H. Musser, Steward and Matron.
- Mt. Carmel Orphanage**, Coleta, Illinois, Supt. Eld. Albert Cober; Matron, Elizabeth Schradley.
- Niagara Christian College**, Fort Erie, North Ont., Bishop Edward Gilmore, President.
- The Christian Light Press**
The merchandising department of Brethren in Christ Publication Board, Inc.
Nappanee, Indiana, Chambersburg, Pa.
Main office: Elizabethtown, Pa.
Clair H. Hoffman, Manager
- Upland College**, Upland, California.
Dr. H. G. Brubaker, President.

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- Acting Superintendent**: Elder Charles E. Engle, Saharsa, O. T. Rlwy, Saharsa Dist., India.
- Saharsa Mission**: Saharsa, O. T. Rlwy., Saharsa Dist., India. Elder and Sr. Charles Engle, Sr. Leora Yoder, Sr. Shirley Bitner, Sr. Ruth Book, Sr. Mary Jane Shoalts, Sr. Mary Stoner.
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- Acting General Superintendent**: "Rockview," P. O. Box 711, Bulawayo, Southern Rhodesia, Africa: Rev. and Mrs. Roy H. Mann.
- Matopo Mission**: P. B. T. 191, Bulawayo, Southern Rhodesia, Africa: Rev. and Mrs. Alvin J. Book, Rev. and Mrs. Ira M. Stern. Misses Mary H. Brenaman, Elizabeth H. Engle, Mary C. Engle, Anna M. Eyster, Dorothy M. Martin, Ethel C. Heisey.
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- Outstations**: Rev. and Mrs. Chester F. Winger.
- Hospital**: Rev. (Dr.) and Mrs. Alvan E. Thuma, Miss Rhoda G. Lenhert.
- Wanezi Mission**: P. O. Box 5, Filabusi, Southern Rhodesia, Africa
Mission: Rev. and Mrs. Earl Musser, Misses Anna R. Engle, Mary E. Heisey, Florence R. Hensel.
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- Sikalongo Mission**: P. O. Choma, Northern Rhodesia, Africa
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- Missionaries on Furlough**
Bishop and Mrs. A. M. Climenhaga, Grantham, Pa.
Sr. Effie Rohrer, Oneida St., Pasadena 10, Calif.
Rev. and Sr. D. B. Hall, 620 N. First Ave., Upland, California.
Rev. and Sr. Bert Winger, R. 2 Mechanicsburg, Pa.
Sr. Anna Steckley, Gormley, Ontario.
Elder and Sr. George E. Paulus, Box 38 Souderton, Penna.
Elder and Sr. William Hoke, P. O. Box 142, Pleasant Hill, Ohio.
Sr. Ruth Hunt, c. o. Charles Hunt, Washington Boro, Pa.
Sr. Anna Wolgemuth, R. R. Palmyra, Pa.
Sr. Verda C. Moyer, 41 Hillside Ave., Souderton, Pa.
Sr. Beulah Arnold, c. o. Albert Schock, R. R. 2, Hershey, Pa.

HOME MISSIONS

Rural Missions

- Allisonia, Virginia (Farris Mines)**: Telephone —Pulaski 2-8628. John and Ruth Schock
- Bethel Mission, Sylvatus, Va.**, Gerald and Lucille Winger
- Bloomfield, New Mexico**, (Brethren in Christ Navajo Mission) c/o Blanco Trading Post. Wilmer Heisey, Supt., Velma Heisey, Carl Eberly, Clara Eberly, Ida Rosenberger, Avery Kanode, Beulah Kanode
- Holidaysburg, Pa.** (Canoe Creek Mission) John Bicksler, Elva Bicksler. Telephone: Holidaysburg 50203
- Kentucky**: Elam Dohner, Superintendent
- Fairview Station: Ella, Ky.**: Elam Dohner, Helen Dohner, Helen Dodson
- Garlin, Ky.**: Daniel Hoover, Marian Hoover
- Knifley, Ky.**: Ruby Clapper, Elizabeth Hess
- Meath Park Station**, (North Star Mission): Arthur Heise, Verna Heise, Florence Faus
- Saxton, Pa.**, Andrew Slagenweit, Pastor Miriam Heise, Velma Brillingier. Telephone—Saxton 461
- Tillsonburg, Ontario, Canada** (Houghton Mission) Telephone: Glenmeyer 22-14
Alonza Vannatter, Superintendent, Ruth Keller, Esther Kanode
Frogmore: Alonza Vannatter, Pastor
Houghton Center: Basil Long, Pastor, Langton, Ontario

City Missions

- Buffalo Mission**: 25 Hawley St., Buffalo 13, N. Y., Telephone—GRant 7706; David Wenger, Emma Wenger, Edith Davidson
- Chicago Mission**: 6039 Halsted Street, Chicago 21, Illinois: Telephone—Wentworth 6-7122; Carl Carlson, Avas Carlson, Alice Albright, Sara Brubaker, Grace Sider

Detroit (God's Love Mission) 1524 Third Avenue, Detroit 26, Michigan: Residence: 3986 Humboldt, Detroit 8, Michigan; Telephone—Tyler 5-1470; Harry Hock, pastor, Catharine Hock, Eve Mae Melhorn, Erma Hoke

Harrisburg (Messiah Lighthouse Mission) 1175 Bailey Street, Harrisburg, Penna.; Telephone—Harrisburg 26488; Joel Carlson, pastor. Faitha Carlson, Elizabeth Kanode, Beulah Lyons, Grace Robb

Massillon (Christian Fellowship Mission) 118 South Avenue S. E., Massillon, Ohio; Telephone—2-3804; Eli Hostetter, Sr., pastor, Lydia Hostetter, Eli Hostetter, Jr., Leona Hostetter, S. Iola Dixon

Philadelphia Mission: 3423 North Second Street, Philadelphia 40, Pa.; Telephone—NE 4-6431; William Rosenberry, pastor, Anna Rosenberry, Anita Brechbill

San Francisco (Life Line Gospel Mission) 221 Sixth St., San Francisco 3, Cal. Residence: 311 Scott St., San Francisco 17, Cal. Telephone UNDERhill-1-4820; Harry Buckwalter, Katie Buckwalter, Janna Goins, Edith Yoder, Evelyn Frysinger

Stowe Mission: 527 Glasgow Street, Stowe, Pa. Telephone—Pottstown 1211J; Cletus Naylor, Catherine Naylor

Toronto Mission: 150 Gamble Avenue, Toronto 6, Ontario. Residence: 39 Hopedale Avenue, Toronto 6. Telephone—Riverdale 2152. Ronald Lofthouse, pastor, Myrtle Steckley, Ruth Steckley

Welland Mission: 36 Elizabeth Street, Welland, Ontario, Canada; Telephone—3192; Joseph VanderVeer, Jane VanderVeer, Anna Henry

Mission Pastorates

A complete listing of the Mission Pastorates appears quarterly in the *Evangelical Visitor* with the *Missionary Supplement*.

RADIO BROADCASTS

- | | |
|-------------------------------|-----------|
| CHVC, Niagara Falls, Ontario | 1600 Kcs. |
| "Call to Worship Hour" | |
| Each Sunday 9:00-9:30 A.M. | |
| CKPC, Brantford, Ontario | 1380 Kcs. |
| "Brethren in Christ Hour" | |
| Each Sunday 2:00-2:30 P.M. | |
| WMPC, Lapeer, Michigan | 1230 Kcs. |
| First Thursday of every month | |
| 12:00-1:00 P.M. | |
| Every Tuesday—transcription | |
| 3:00-3:30 P.M. | |
| KOCS, Ontario, California | 1510 Kcs. |
| "Morning Melodies" | |
| Each Sunday 10:00-10:15 A.M. | |
| WCHA, Chambersburg, Pa. | 800 Kcs. |
| "The Gospel Tide Hour" | |
| Each Sunday 8:30-9:00 | |
| WGAL, Lancaster, Pa. | 1490 Kcs. |
| "The Gospel Tide Hour" | |
| Each Sunday 8:00-8:30 | |
| WCBA, Corning, N. Y. | 1350 Kcs. |
| "The Gospel Tide Hour" | |
| Each Sunday 8:00-8:30 | |
| WCHA, Chambersburg, Pa. | 800 Kcs. |
| "Gospel Words and Music" | |
| Each Saturday 12:35-1:00 P.M. | |
| WNAR, Norristown, Pa. | 1110 Kcs. |
| "Gospel Words and Music" | |
| Each Sunday 2:30-3:00 P.M. | |
| WLBR, Lebanon, Pa. | 1270 Kcs. |
| "Gospel Words and Music" | |
| Each Saturday 12:35-1:00 P.M. | |
| WKJG, Fort Wayne, Indiana | 1380 Kcs. |
| "Gospel Words and Music" | |
| Each Sunday 8:00-8:30 A.M. | |
| WHKK, Akron, Ohio | |
| "Christian Fellowship Hour" | |
| Each Sunday 1-1:30 P. M. | |
| WBUX, Quakertown, Pa. | 1570 Kcs. |
| "Sunday Bible Hour" | |
| Each Sunday 12:30-1:00 P.M. | |
| WLXW, Carlisle, Pa. | 1380 Kcs. |
| "The Verse of the Day" | |
| Each Sunday 8:05-8:20 A.M. | |
| WLBR, Lebanon, Pa. | 1270 Kcs. |
| "The Living Hope Program" | |
| Each Saturday 2:00-2:30 P.M. | |
| WVAM, Altoona, Pa. | 1430 Kcs. |
| "Youth Crusaders Hour" | |
| Each Sunday 8:30-9:00 A.M. | |
| KFGQ, Boone, Iowa | 1260 Kcs. |
| "Gospel Hour Broadcast" | |
| Sunday 9:00-9:30 A.M. | |
| Thursday 4:15-4:45 P.M. | |
| WXRA, Kenmore, New York | 1080 Kcs. |
| "Music and Meditation" | |
| 7:45-8:00 A.M. Each Sunday | |
| WAVL, Apollo, Pennsylvania | 910 Kcs. |
| "Gospel Words and Music" | |
| Sunday, 5:30-6:00 P.M. | |
| WYVE, Wytheville, Virginia | 1280 Kcs. |
| "Gospel Words and Music" | |
| Sunday, 4:30-5:00 P.M. | |
| WBPZ, Lock Haven, Pa. | 1230 Kcs. |
| "Good Tidings Hour" | |
| Each Sunday 12:30-1:00 P. M. | |

Births

BERT—Brother and Sister John Bert, of South Mountain Chapel, announce the birth of a son, Abram Charles, born January 25, 1953.

BRANDT—On October 12 a daughter was born to Mr. and Mrs. Sylvan Brandt, Manheim, Pa.

BUCKWALTER—Mr. and Mrs. Paul Buckwalter, Pottstown, Pa., are happy to welcome a son, Eugene Ray, born February 8, 1953.

FEHRMAN—Darryl LaVerne was welcomed into the home and family of Will and Bertha Fehrman, of Cheapside on December 7, 1952.

GRABILL—Mr. and Mrs. Edgar Grabill, of Garrett, Indiana, are the happy parents of a son, Allen Dale, born February 9, 1953. A brother for their three girls.

HILSHER—Mr. and Mrs. Clarence Hilsheer of Elizabethtown, Pa., are the happy parents of a daughter, Margie Ann, born February 19, 1953. A sister for Dorothy and Frances.

LEHMAN—Mr. and Mrs. Clyde Lehman and Mary Ann of Sellersville, Pa., are happy to announce the arrival of Carol Marie on February 19, 1953.

LONG—Rev. and Mrs. Alden Long (Mary Kathryn Stern), Grantham, Pa., welcomed into their home a daughter, Wendy Marie, born February 19, 1953.

McCOMBS—Norman and Mabel McCombs of Cheapside, Ontario, welcomed Louise Pearl into their home and family on February 5, 1953. A sister for Roy Norman.

NYE—Mr. and Mrs. Joseph Nye (Faithe Lenehan), Grantham, Pa., are the happy parents of Beverly June, born February 17, 1953.

SHANE—Mr. and Mrs. Morris Shane, Stowe, Pa., are the happy parents of a daughter, Audrey Lee, born December 10, 1952.

SHERK—Betty Anne came to bless the home of Maurice and Dorothy Sherk of Cheapside, Ontario, on January 30, 1953.

WATSON—On December 28, 1952, a daughter was born to Brother and Sister Marvin Watson of Manheim, Pa.

WENGER—A daughter, Doris Jean, was born to Brother and Sister Henry B. Wenger, Manheim, Pa., on November 18, 1952.

WOLFE—Brother and Sister John C. Wolfe of Manheim, Pa., are the happy parents of a son, Gerald Lee. He was born February 26, 1953.

Weddings

CRIDER - MARTIN—On the morning of December 17, 1952, Lowe Mae Martin, daughter of Mr. and Mrs. Henry Martin, and Abram Daniel Crider, son of Brother and Sister Charles Crider were united in holy wedlock by the bride's pastor, Rev. Harvey Shank, at the home of the bride. We wish them God's best as they travel life's pathway together.

Obituaries

McDATH—Mack Albert McDath was born in Germany February 7, 1880, and departed this life February 10, 1953, at Orlando, Florida. During his earlier life he spent a number of years as a sailor and was married at an early age at Pensacola, Florida. His wife preceded him in death two years ago. Brother McDath had been in failing health for about a year.

Brother McDath and his wife were contacted by the church during a Sunday School Forward contest and were soon converted and united with the church at Orlando.

Funeral services were conducted from the Carey Hand funeral home by Elder Paul E. Book, assisted by Bishop C. N. Hostetter, Jr. Interment was made in the Greenwood cemetery at Orlando, Florida.

MONN—Harry B. Monn was born September 24, 1889, at Chambersburg, Pa., and departed this life at the Orange Memorial Hospital,

Orlando, Florida, February 21, 1953, at the age of 63 years, 4 months, and 27 days.

He came to Orlando with his wife in 1938 where he established himself in business and lived a very active life.

He accepted Christ as his Saviour in his home on Tuesday afternoon, just a little over four days before his sudden passing. He gave evidence of integrity in serving the Lord by his testimony.

In his passing he leaves his wife, Mrs. Bertha Monn, and one sister, Mrs. D. S. LeMaster, of Chambersburg, Pa.

Services were held at the Carey Hand funeral home, Orlando, Florida, with Elder Paul E. Book in charge and interment made at the Lincoln cemetery, Chambersburg, Pa., with Bishop Charlie B. Byers and Rev. Fred Christman officiating at the graveside services.

ORNDORFF—Funeral services were held on December 8, 1952, for Edith Loraine Orndorff, wife of Noah Hayes Orndorff, who died in Chambersburg Hospital where she had been a patient for four days. Death was attributed to a heart condition. She was a daughter of the late Robert S. and Viola Fry Cooley of Strawsburg, Virginia. Mrs. Orndorff was born October 6, 1899, in Frederick County, Virginia. In addition to her husband and mother she is survived by the following sons and daughters: Roy and Glenn Orndorff and Mrs. Lawrence Updegraff, all of R. R. 2, Shippensburg, Pa.; Mrs. Clarence Gardner, Walnut Bottom, Pa.; Floyd, John, Phyllis, Charles at home. Others include 2 brothers and 3 sisters: Joseph Cooley of Chambersburg, Pa.; Walter Cooley and Mrs. Gilbert Stickely both of Strawsburg, Virginia; Mrs. Howard Lambert and Mrs. Norman Clark of Whitacre, Virginia. Fourteen grandchildren also survive. The Rev. E. C. Flewelling, pastor of the Green Spring Brethren in Christ Church officiated. Burial was in Cleversburg cemetery.

SHEARER—Mrs. Mary H. Shearer, of Myers-town, Pa., was born July 6, 1880, and passed away December 15, 1952, at the age of 72 years, 5 months, and 9 days. She was born in Rapho township, a daughter of the late Allen B. and Fannie Hershey Hoffer. She is survived by one daughter, Mrs. Harry Mohler, of Pittsburgh and two grandchildren. Also by the following brothers and sister: Enos Hoffer, Allen Hoffer, Henry Hoffer, all of Manheim, R. R. 2; Samuel Hoffer, Rheems, Pa., and Mrs. Jonas Snively, Lebanon, Pa.

Funeral services were held at the Manheim Brethren in Christ Church conducted by Bishop Henry A. Ginder and J. T. Ginder. Text: St. John 14:1-3. Interment in the Mastersonville cemetery.

Love Feasts

Ontario

Bertie	April 4-5
Rosebank and Wainfleet	April 11-12
Nottawa and Frogmore	April 18-19
Markham and Springvale	May 2-3
Howick and Boyle	May 9-10
Cheapside	May 16-17

New York

Clarence Center	May 16-17
Buffalo	May 31

Michigan

Rust	April 11, 12
Carland	April 18, 19
Detroit	April 25, 26
Gladwin	May 2, 3
Merrill	May 16, 17
Leonard	May 23, 24
Mooretown	May 30, 31

The Bible

Maxwell C. Heath

*A lamp to my feet, a light to my path,
A rest to my soul through the tempt-
est's fierce blast;
A storehouse of treasure, pure
nuggets of gold;
A chart and a compass till safe in the
fold.*

Attention, Nurses

We need some visiting nurses to help staff the First Aid Station at General Conference. They need not remain in the station but must be on call on the conference grounds.

Any volunteers for a half-day or day please contact:

(Mrs.) Naomi Marr.
Hagersville, Ontario

Sister Arnold Arrives Home

Sister Beulah Arnold arrived in New York on the *S. S. Steel Voyager* on Thursday, March 5, 1953. Though the only passenger on board the ship, her trip was satisfactory. After a short stay in Pennsylvania she plans to visit her family in Kentucky.

Foreign Mission Board.

Pennsylvania State Council To Meet At Landisville

The Pennsylvania State Council will convene at the Landisville Menonite Church at 9:00 o'clock on Thursday morning, April 2, 1953.

Programs promoting Sunday School work, Christian Education and Missions will be presented on Wednesday afternoon and evening.

Council Reports

Local secretaries are requested to promptly send names of delegates, reports and items of business c/o State Council Secretary, Messiah Lighthouse Chapel, 1175 Bailey Street, Harrisburg, Pennsylvania, for insertion in the State Council Program.

Travel Information

If traveling by car, turn north off (new) Route 30 for Rohrerstown and Landisville or south off (old) 230 in Landisville to reach the church.

Grantham Youth Conference

Boys and girls, you are again invited to attend the Youth Conference to be held August 20-22, 1953 on the Campus of Messiah College, Grantham, Pa. If you are 12, 13, 14, 15, or 16 years old you are very welcome. Start now to make your plans so that you'll be with us.

The Committee

Grantham Married People's Conference

The Annual Married People's Conference will be held Sunday afternoon and evening August 23, 1953 on the campus of Messiah College, Grantham, Pa.

The Committee

With the Church

In the Homeland

Canoe Creek Mission, Pa.

The great truth "God is Love," has been displayed for many years in the front of our chapel. This rainbow-like reminder, placed there by former workers, speaks of a healing balm for the souls of men which is still needed today. The message that God is Love has satisfied our own souls and is the message that we hold forth to this sleepy community.

The Christmas program was well attended and visited by the Spirit of the Lord. The story of love and hope was made known to eternity bound souls by song, recitation and the spoken word.

The repeated light snows and wind have hindered the Sunday School and evening attendance. However, the Lord did not fail us but gave us times of rejoicing together. Sickness has been in the area. Human nature continues to present problems and daily decisions in the work need to be made.

On February 15 we were privileged to have a Gospel Team from Messiah College conduct the morning worship service. Everyone enjoyed this inspirational service. May the Lord bless their efforts as they continue to make Christ known.

The Lord willing, we will have a missionary service during the evening of March 1. Rev. and Mrs. Arthur Climenhaga will be the speakers.

Pray for all of your fellow-believers at Canoe Creek. Visitors are always welcome.

—John and Elva Bicksler.

Manheim, Pa.

A Prophetic Institute was held from September 21 to 28 with Bishop J. Lester Myers as the speaker. Bishop Myers gave us interesting explanatory messages which were helpful. Rev. Arnold Seidler, a converted Jew, was a guest speaker the last day of the Institute.

November 23, Brother and Sister Bert Winger were with us for a mission service. May the Lord richly bless them. Our revival services were held January 11 to 25 with Rev. Paul McBeth as the evangelist. We are thankful for the help that was received during these meetings. Children's meetings were held Tuesday and Friday evenings of each week known as the Fishermen's Club. Many boys and girls attended these meetings. Rev. Allon Dourte was the director of music during the revival campaign.

Antrim Church, Greencastle, Pa.

Elder Elwood Flewelling, Shippensburg, Pennsylvania, served as the evangelist for our evangelistic meetings held from February 1 to 15. As he faithfully proclaimed the Word of God and the congregation prayed and participated in the services, God worked in our midst.

An unusual number of people in the community revealed their need of salvation as they were visited. The attendance at the services was good, especially from the community. The Holy Spirit convicted the unsaved and those who were living out of fellowship with God and a number bowed at an altar of prayer while, all in attendance who had an open heart to the truth

of God's Word were spiritually strengthened.

We know that God's saving power is not limited to this special series of meetings. Our prayer is that we may soon see these souls who have refused Christ's great invitation accepting Him as their Saviour.

South Mountain Chapel, Pa.

We are very glad to report that on February 1, 1953, the officials of South Mountain Chapel, Pennsylvania, burned the note. We thank God that we now have a nice little chapel in which to worship. Prior to this we worshipped in a school house for many years. Pray God's blessing may continue to rest on this work.

—Mrs. E. S.



Souderton, Pa.

Sunday, January 11, marked the beginning of our revival services which were held for two weeks. Rev. Albert Engle, of Grantham, was the evangelist, and faithfully brought forth the word of God from night to night. Numerous prayer groups met at various times throughout the meetings, and proved to be times of refreshing and encouragement. Although there were not too many visible results, yet a fine spirit prevailed throughout the meeting. The Lord alone can reveal the seed that has been planted in hearts.

During the revival, Bishop E. J. Swalm was with us and brought us a challenging talk on relief. We were privileged also to see slides of his trip to Europe, bringing to us more clearly the needs of those less fortunate than ourselves.

On February 14, the Ladies' Chorus from Messiah Bible College rendered us a program of sacred music which was very much enjoyed.

—R. E.

Cedar Grove, Mifflintown, Pa.

February 1. Bishop Jacob Bowers was with us and brought the morning message. He also assisted in the dedication services for Margaret Stoner the little daughter of Brother and Sister Glenn Stoner.

February 14. We were indeed happy to have with us Bishop and Sister Arthur Climenhaga, who gave us a very interesting talk on the various experiences of a missionary. We do well to take time to remember them in prayer. They were also present at the ordination service on February 15 when Brother and Sister Glenn Stoner were ordained to the deacon office. Elder Edgar Keefer and family were with us also at this time and Brother Keefer had charge of the morning service.

We were glad to hear of the two Marys' safe arrival in India. May we have your prayer support.

—E. M. L.

Orlando, Florida

"They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth for ever." Psalm 125:1.

It has been some time now since we visited with you. We gathered in the House of the Lord for a service on Thanksgiving day and God did bless as praises ascended. We also received an offering for those who are less fortunate than we which offering went for foreign relief.

The Christmas season was a blessed one. Our hearts were thrilled anew as we pondered the truth that God so loved us that He clothed His Son in human flesh and gave Him a ransom for us. The Sunday School Christmas program was given on Sunday evening prior to Christmas Day. The Church was quite well filled and a good spirit was manifested. The young people went caroling on Friday night before Christmas and had a good time singing. There were about twelve young people who shared in this blessing.

On December 31 we had the happy privilege of gathering for a watch-night service. The service convened at eight-thirty and continued through twelve o'clock ending in a time of prayer around the altar as the old year passed and the new arrived. Our hearts were stirred and challenged as Rev. Malcom Biernes, a return missionary from Jamaica, and Rev. William Biernes, editor of the "Midnight Cry" spoke to us. We came away with a stronger determination to serve our Lord more faithfully.

It was a joyful time as we gathered together nightly for revival blessing during a ten-day period in February as Bishop C. N. Hostetter, Jr., ministered God's word to us. God was faithful in speaking to hearts and one of them, a Sunday School girl, knelt at the altar. The attendance was good. On the last day of the meeting we had the privilege of visiting in a home where the man, about sixty-five years of age, made no profession and was ill. His wife is a member of the church. We had the privilege of seeing him accept the Lord as his Saviour. A little over four days later he passed on to his eternal home. There was another death in our congregation during the revival campaign. Some of you will remember reading about the conversion of an old German sailor about three years ago as a result of the Sunday School Forward contest. Brother McDath passed on after a lingering illness of about a year.

The annual council was held on Saturday afternoon, February 14, with Bishop C. N. Hostetter, Jr., presiding. One of the items of business which is of interest to all was that concerning the problem of finding way and means to provide for additional Sunday School classrooms. It was decided to start a building fund to prepare for the need as soon as our study unfolds the proper procedure. One visiting brother and sister gave a check to start the fund. May the Lord bless his worthy example. The day following we fellowshiped together all day, eating the noon meal together and in the afternoon commemorating the suffering and death of our Dear Saviour and Lord. God did bless as about 45 brethren and sisters shared in this blessed fellowship in anticipation of our Lord's return.

We have had many visitors during the past two months. Many just stopped by to see the mission and workers and drove

(Continued on page twelve)

On The Foreign Field

A LETTER FROM THE BUCKWALTERS IN INDIA

WELL! Praise the Lord! We are seeing miracles right now. One miracle took place this last week when we found hospitality and open-hearted acceptance in Gahilthan and Allen commissioned Patras and Barnaba to continue the work there; Barnaba as "S. S. Sup't" and Patras as "Pastor". Another new little church organized, praise the Lord. It has six members at present—and many more of the village are interested and say they believe on the Lord Jesus Christ. Among the number are several young men who also attended our morning church service. Now to retrace a bit . . .

We have been promising Gahilthan for months that we would come and camp there for a week or more and give them the Gospel by picture and loud-speaker. But time and again there were hindrances. This time there were too—perhaps more than at some other times—but we felt we just *had* to go. So in spite of everything we just closed the doors of the house and went. Benjamin and Dina were our staff, and Bacchi did our cooking. We had our small tent and one of the new white ones. We got to the village late Monday evening but got the tents pitched by nine o'clock. Then the villagers wanted a meeting! So out came the P. A. system and projector, and we had a meeting with about 150 Santals until eleven at night. For a week we held meetings there, and during the daytime went to nearby Santal villages by jeep and gave them the Gospel message over the loud-speaker. The whole countryside was stirred. We found the whole countryside open to the message as a result of two years of witnessing and persecution which Barnaba and Patras have come through.

Our week in Gahilthan brought many to open confession (that is, before Benjamin and others of our group). The son of the leader of the whole Santal area over there has been much opposed to Christianity. Now, by the father's invitation, we held two meetings at his home and he served our whole group with tea each time. The son is repentant and took Patras aside and begged his forgiveness for being so opposed to him during these past two years. His heart is now open and he wants to also be-

come a Christian. Do put all of these before the church for prayer. We also contacted a school-teacher (man about 55 years old, Santal) who listened to the message very thoughtfully and carefully. Pray for him. He is a man respected in his community, about four miles west of Gahilthan. Dina contacted the women of every village where we went and was an invaluable help in witnessing to them. In Gahilthan she has the women come to her little room (the back end of the big tent) and they would sing and talk for hours on end of spiritual things. One evening I found eleven women inside and four outside her little compartment. She did a lot of personal work and in the afternoons took pictures on the Life of Christ (previously selected for each day by she and I together) and went to several strategic homes in the village to give a message to only women and children. I found that it was better to leave her go alone, for Santals are so shy about spiritual things when any of us are around—that is, until they accept the Lord. Then they look to us as their teachers and are very open-hearted.

We were going to break camp on Saturday afternoon but the little group of Christians there wanted us with them. And when we saw the open-hearted response of the village, we felt the time had come to open regular Sunday services there and put someone in charge. So we stayed, and Barnaba and his school-children decorated the schoolhouse beautifully for the service. A number of those whose hearts have been touched, also attended the service. Allen preached in Hindi, then Benjamin gave it in Santali. At the close of the service Allen had Benjamin come and stand beside him, and then he called Patras and Barnaba forward and commissioned them to carry on the work there, Patras as "Pastor" and Barnaba as "S. S. Sup't." He gave them

the task of taking this little church forward, and then both Benjamin and he prayed. It was a joyful moment. They need much prayer. There are big possibilities in the Gahilthan area. Do place this little church before praying groups. We believe those two young men are going to bring many of their people to the Lord. —Allen and Leoda Buckwalter

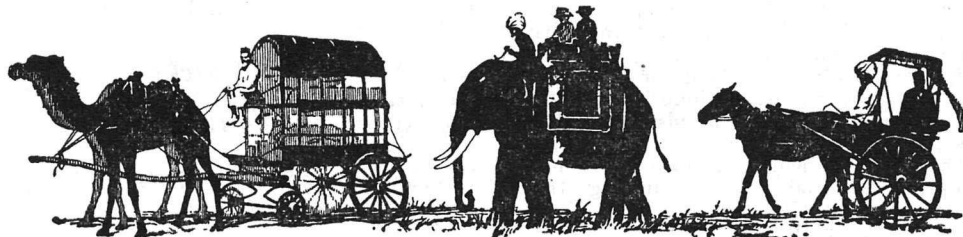
Shared with "Visitor" readers by William R. Hoke.

Herein Is Love

A GENTLEMAN who was a professed Christian was taken seriously ill. He became much troubled about the little love he felt in his heart for God, and spoke of his experience to a friend. This is how the friend answered him: "When I go home from here, I expect to take my baby on my knee, look into her sweet eyes, listen to her charming prattle, and, tired as I am, her presence will rest me; for I love that child with unutterable tenderness. But she loves me little. If my heart were breaking it would not disturb her sleep. If my body were racked with pain, it would not interrupt her play. If I were dead, she would forget me in a few days. Besides this, she has never brought me a penny, but was a constant expense to me. I am not rich, but there is not money enough in the world to buy my baby. How is it? Does she love me? or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it?"

This practical illustration of the love of God for His children caused the tears to roll down the sick man's face. "O, I see," he exclaimed, "it is not my love to God, but God's love for me, that I should be thinking of. And I do love Him now as I never loved Him before." "Herein is love, not that we loved God, but that he loved us" (I John 4:10).—Selected.

Sin and prayer are such contraries, that it is impossible at one stride to step from one to another.—Gurnall.



In The Homeland

(Continued from page ten)

on. It was our privilege to have a number of visiting ministers with us. Some of them came during the revival and others have come and preached for us. Among our ministering brethren were S. W. Heisey, Centre County, Pa.; Eli Hostetler, Massillon, Ohio; Daniel Hoover, Garlin, Kentucky; Charlie Byers, Chambersburg, Pa.; Harry Hock, Detroit, Mich.; and Dale Ulery, Springfield, Ohio. These latter three brethren with their wives were enroute home from Cuba. Our lives were enriched by their ministry and reports from the Cuban expedition. May the Lord lay His hand upon someone to go and carry on the work there.

We go forward with good courage and do desire a continued place in your prayers.

—Paul E. Book.

Kentucky Report

Kentucky is giving us (almost) a California winter as we bring to you a brief report of last quarter's events.

Three revivals, one in each Mission area, in October and November bore definite fruitage. We enjoyed the "singing preachers" during this winter's meetings: Harold Rohrer at Spout Springs, Jesse Hoover at Beulah Chapel, Harold Paulus at Millerfields. A number of solos given by the evangelists contributed to the spirit of the meetings. The Holy Ghost placed a special seal upon some of the services. One night at Millerfields He took over in a most glorious manner as a spontaneous testimony meeting, which had begun during the opening singing, filled the entire evening until the altar service. At times the praises were submerged in downpours of glory.

A baptismal service at Taylor Ford followed the Beulah Chapel meeting. Brother Daniel Hoover officiated.

A week of missionary challenge in October by H. H. Brubaker was a blessing to the Kentucky church as he visited the various places of worship. We are happy for the increased world-wide missionary vision of our members.

Kentucky love feasts are always heartwarming, soul-feeding services. The two at Fairview and Grassy Springs during this last quarter of 1952 were spiritual boosts. An anointing service was part of the unexpected blessing at Grassy Springs.

Rally Day was observed in various Mission Sunday Schools by special programs. Our Fairview Sunday School had the honor of presenting the Gospel Mariners and Fairview, Ohio quartets, plus other singing groups which brought many attendants to the church that day.

Gospel Hall congregation had a Thanksgiving food shower for the Knifley Mission Home, and Bloomington did the same for Garlin Mission.

The replacing of condemned Casey Creek bridge at Knifley proved to be a three-month-long, drawn-out handicap to our Knifley workers, for their regular schedule at Spout Springs demanded that they drive twelve miles one way for each service or visiting expedition instead of the usual four. But now the new bridge is completed, and God did bless even amidst the difficulties.

The Mission jeep has proved to be a definite help and blessing during these winter months.

Our staffs at all three Missions launched a "two-by-two" evangelism ministry during

November, which blessed those who went as well as those who received the visitors. Responses varied, but our hearts thrilled with joy for the ones who said "yes" to the Saviour.

We Dohners spent vacation time in California with our family and a host of our dear friends. This first visit back home since our coming to Kentucky three and one-half years ago was a most refreshing experience. Father and Mother Dohner held the fort at the Ella Mission so that we could get away; and their loving service to the people was most appreciatively received.

A death in the family called Ruby Clapper to her home in Pennsylvania in December, and after her return to "the field," her co-worker, Elizabeth Hess, had a much needed two-week holiday with home folk.

Our faith is encouraged. God is still holding the reins and gives evidence that He is mindful of the needs and heart cries of His servants. His promises hold. Praise Him!

—Helen M. Dohner.

FOURTH QUARTER FINANCIAL

Receipts

Henry T. Frey, Pa.	\$ 5.00
Mooretown Sunday School, Mich.	19.75
Earl Musser, California	5.00
Lucille Groff, Ohio	3.00
H. H. Brubaker, Pa.	5.00
Warren Sherman, Kentucky	5.00
Lester L. Haines, Ohio	10.00
Beulah Chapel Missionary Circle, Ohio	80.00
Feyline McGaha, Kentucky	5.00
A Friend, Pa.	10.00
A Friend, Kentucky	100.00
Charles Melhorn, Pa.	10.00
Flossie Calhoun, Kentucky	4.00
Sally Foley, Kentucky	5.15
Upland Sunday School, California	81.78
Ethan Mann, Ohio	5.00
Martha Mae Long, Pa.	5.00
Feyline McGaha, Kentucky	10.00
Everett Burton, Texas	10.00
Mary M. Hess, Pa.	10.00
Friends of Missions, Pa.	5.00

Henry Rosenberger, Pa.	2.00
Friend of Missions, Pa.	1.00
J. B. Baum, Pa.	1.00
Anna M. Stump, Ohio	2.00
D. B. Winger, Pa.	1.00
Friends, Pa.	25.00
Jesse Cassel, Ohio	15.00
Fairview Sunday School, Ohio	63.00
Hazel Collins, Ohio	5.00
Harold Kniesly, Ohio	6.00
Emmanuel Chapel Sunday School, Ohio	7.42
Lloyd Melhorn, Pa.	10.00
Bruce Markley, California	50.00
William Herr, California	15.00
John Hensel, Pa.	2.00
Ezra Kipp	5.00
Pleasant Hill S. S., Ohio	74.02
Free Grace Missionary Prayer Circle, Pa.	17.50
Harold Paulus, Ohio	10.00
Howard Hoke, Ohio	50.00
C. W. Boyer, Ohio	15.00
Edna Booser, Pa.	10.00
Isaac Engle, Pa.	10.00
Warren Sherman, Kentucky	9.40
W. R. Cocklin, Florida	2.00
Mrs. Mary Cook	1.00
Anna Hersh, Pa.	3.00
Mae Hersh, Pa.	5.00
Isaiah Bashore, Pa.	1.00
A Friend, Ohio	1.00
Leah Dohner, Ohio	10.00
Friends, Ohio	5.00
Helen Bowers, California	10.00
Ralph Cassel, Ohio	20.00
Martha Bohen, Pa.	1.00
Florence Hines, Ohio	5.00
Souderton Sunday School, Pa.	138.60
June Cross, California	10.00
H. C. Trautwein, California	50.00
Isaiah Book, California	10.00
Leroy Mann, Pa.	25.00

Total out-of-state receipts	\$1,097.62
Mission Congregations:	
Beulah Chapel	\$139.08
Gospel Hall	61.04
Fairview	46.83
Spout Springs	37.48
Millerfields	33.51
Grassy Springs	20.45
Mt. Carmel	19.05
Bloomington	16.00
Garlin	1.00

Total Local Receipts	\$374.44
Total Expenditures	\$872.20
Deficit, October 1, 1952	316.56
	\$1,188.76
Less Receipts	1,472.06

Balance on hand, Jan. 1, 1953\$ 284.30
We say thank you to: Ruth Sulcer, M. L. Dohner, Dortha Dohner, and Highland, Ohio. Sewing Circle for foods, groceries, 4. bu. pears, 100 lb. potatoes, comforts, and aprons.

Expenditures

Ella:	
Groceries	\$ 63.34
Car Usage	135.15
Fuel and Utilities	68.07
Property Maintenance	17.98
Home Equipment	15.14
Office and Bulletin	62.85

Total	\$362.53
Garlin:	
Groceries	\$ 62.22
Car Usage	75.85
Fuel and Utilities	96.12
Property Maintenance	32.36
Home Equipment	4.67
Office48

Total	\$281.70
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Knifley:	
Groceries	\$ 33.64
Car Usage	79.35
Fuel and Utilities	15.41
Property Maintenance	9.54
Home Equipment	7.13

Total	\$145.07
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Special Expenditures:	
Road and church yard graveling	\$ 20.00
Replacing electrical wiring	42.40
Sprayer for Mission fruit trees	20.50

Total	\$ 82.90
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Special Project Gifts

For Bathroom at Fairview Home:	
A Friend, Pa.	\$ 10.00
Upland Missionary Prayer Band, California	100.00
For Mission Jeep:	
Friends, California	\$500.00

I Surrender All

H. L. Hubbard

*I give my life to God: 'twas never mine
To do with as I would; and if He ask
My all, my body, life and soul, what then?
Shall I refuse, who had them all from Him?
What if He wants my home, my work, my friends—
Why that is nothing; He has asked for me,
And all these other things that fill my life
Are nothing worth when once my life has gone.
The gift He gives me is Himself; can I
Want anything beside? He asks of me
Myself; can I hold back?
Nay, Lord, I fling
Myself before Thy throne, in utter joy
There prostrate lie, and trembling, look and love.*

—The Herald (Ceylon)

Cause for Bended Knees

"For this cause I bow my knees unto the Father of the Lord Jesus Christ . . ."—Eph. 3:14.

THERE must be a reason for this pause in Paul's penmanship in which he states that he must spend time on his knees talking to God in behalf of the Church at Ephesus. He had stated our text in verse 1 but the urgency of the antecedent demanded these dozen verses of explanation of the matter which generated this burden for his brethren of the body of Christ belonging to the Ephesian congregation. When we understand it, we, too, will spend more time on our knees. For the occasion for this petition is most unusual and of supreme importance to God and all who would live godly in a godless world.

It was as though he, a prospector had struck a rich mine of precious materials in the realm of sacred truth. To him was bared one of God's secrets, long hidden since time began. It had always been in the mind of God but this mystery, vaguely discerned by a few men in past generations now became Good News, as it was made clear to the mind of man, what the intentions of God in Christ Jesus were toward a world buffeted by Satan. He could truly say "My Gospel" is the "Gospel of God," for God's Holy Spirit gave it to him. Such revelation breeds humiliation and brings its bearer to total dependence upon God. He becomes a man of prayer.

Though the prophets sensed the Spirit of Christ within them urging them to write of the sufferings of Christ and the glory to follow, they understood that it was not for them or for their day, but for a later day. They understood not "what or what manner of time" though they "inquired and searched diligently" for the answer. To the angels also it was a hidden mystery; captured their attention; gave them "desire to look into" but they did not understand. (I Peter 1:10-12).

That was before the Holy Spirit came to earth in person to act as Paraclete in unfolding infinite wisdom to finite man. That the angels were to profit from this also, was not explained by Christ but was now made known to this man of God. To him, who in the presence of this Divine illumination, felt as one "less than the least" it was given to know this "mystery of Christ." To be attached

to eternal purpose is an enlarging experience. A man shrinks in his own estimation while actually experiencing spiritual enlargement. Such men are compelled to prayer.

To this point in his ministry, he, with his fellow apostles labored within the confines of a restricting wall known as the "Chosen People." Their Gospel was to the Jews only. All others were heathen dogs for whom no salvation was provided as far as they knew. Now the angle of vision was lifted. He saw the "whosoever" of the salvation now possible in Christ Jesus. He understood that the "Fountain that was opened in the house of David for sin and uncleanness," had no "middle wall of partition." "That through union with Christ Jesus the heathen are fellow-heirs with the Jews, and belong to the same body and share the same promises with them." (3:6 Trs.) His "Gospel to the Jews, Ltd.," is now reorganized into a "Whole World Corporation." This purpose had been "hid in God" but it was now being released to this man. If such a vision would not lead a man to pray there would be something wrong with the man.

The wisdom of God is "manifold" and cannot be fathomed by the mind of man. It requires the Spirit of God for its revelation. His Holy Spirit was now opening to Paul more of God's eternal purpose than had ever been revealed clearly to any man before. He not only saw the "world-whosoever," of the Gospel but he also saw the Church as the instrument for making known this ever-existent intention of God now being carried out by Christ Jesus our Lord. But there is more to this revelation. There is a depth to this wisdom of God that is difficult to our understanding even though it is explained to us by this chosen vessel of God.

We can comprehend the commission of the Church to carry the Gospel to the world. But Paul tells us that his revelation includes the fact that the Church is also the medium for making known to principalities and powers in heavenly places the "many phases of God's wisdom, in accordance with the eternal purposes which God executed in the gift of Christ Jesus our Lord." (3:11 Wms.)

That assignment would drive any preacher to his knees for his people. Only closest obedience to God's perfect will can qualify any church to fulfill this part of God's plan. This can only be done by Spirit direction. Though it is told to us here, we still cannot understand for it has not been fully revealed. We can only join Paul in prayer that we may be qualified to share in this ministry of making known to the other world the mystery of Christ and the Church in the reconciliation of sinful men to God and the restoration of the seeming wreck of God's purposes in this world by the devil.

There is one more urge to prayer in addition to these already mentioned. With revelation of this ministry in its two-fold aspect, to this preacher also came the personal commission to make it known to his fellowmen that they might comprehend this great purpose of God. Paul counts it a special privilege. He is humiliated before the enormity of the task. He gives us to understand that the responsibility is eased by the consciousness that his call is accompanied by a special gift of grace to make his ministry effective. He says, "To me, the very least of all His people, this favor has been given, of preaching to the heathen, the inexhaustible wealth of Christ, and making clear how the trusteeship of this secret purpose, which has for ages been hidden away in God, the Creator, is to be carried out; so the many-sided wisdom of God may now, through the Church, be made known to the rulers and authorities in heaven, fulfilling the eternal purpose which God executed in the gift of Christ Jesus our Lord." (3:8-10 Trs.)

That conviction of commission would bring any man to his knees and cause him to seek wide fellowship in prayer—as Paul does. His encouragement to prayer is, he tells us, the consciousness that "by union with Him we have a free and confidential introduction to God" (vs. 12 Rs.) our God, in whom this secret was formerly hid, but who now makes it known and commissions His own to share in making it known.

Now when we read our text we understand the reason for Paul's oft-bended knee, for the Church at Ephesus. It is a prayer for the church at large—then and now; for us who compose His church today. We are interested in what he has to say to God about us. There are four petitions:

First, that we maintain a constant recognition that Christ has all power and authority in heaven and in earth,

and that we are utterly dependent upon Him. "I bow my knees unto the Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named." It starts with "Our Father which art in heaven, hallowed be thy name" and includes "Thy kingdom come and thy will be done on earth as in heaven." The world waits for someone to speak with authority. We must tell them of Christ Jesus. He alone can quiet the turmoil and still the unrest in these troublous times.

That His name was not mentioned in any of the prayers at the inauguration of our President is cause for grave concern on the part of His believing Church. How can there be peace if the Prince of Peace is not recognized when men and nations assemble and purport to be calling upon God? We have no "introduction" to the Father apart from the name of the Son.

The second petition of Paul is for personal possession of Christ's strength on the part of His professing people. "That ye may be strengthened with might by His Spirit in the inner man." (One translation has it read: "inner nature.") People will spend all they possess on physicians seeking to restore power to a run-down heart in order that they may have strength to do their temporal duties, and yet give no thought to securing that strength of heart which only Christ can give. Need one wonder why the visible church is doing so poorly in bringing salvation to a hell-bound world? The Psalmist said, "Wait upon the Lord and be of good courage and He shall strengthen thy heart." So says Paul, and so say we all.

(Concluded in next issue)

He who is plenteously provided from within needs but little from without.

Keep quiet and people may think you are a philosopher.

A smile adds to your face value.

He who will not be counselled, cannot be helped.

Better be one-sided than two-faced.

Dost thou love life? Then squander not time for that is the stuff of which life is made.

... Service ...

IF YOU are interested in helping people who suffer, if you would like to work with boys and girls—teaching them the Bible and bring to them the Christian message, if you have been looking forward to a period of Christian service, and if you would like to enjoy the fellowship of Christian young people from other Mennonite communities, it may be worth your effort to check on the possibility of spending your summer in Voluntary Service.

These "if's" sound plenty appealing, you say, and you may well wonder if this invitation to a summer in Voluntary Service is as good as it sounds.

But the experiences of those who have been helped and of those young people who have done the helping prove that a summer in Voluntary Service is worthwhile.

One person who spent last summer in Voluntary Service commented that "it is unfortunate that many times one has to enter a service program before he is sensitive to that need. It has been that way with me. I believe my experience here will help me realize my obligation to God and to my fellowmen."

Service projects among children are planned at Camp Bennett at Brookville, Md.; Camp Paivika at

Crestline, Calif.; and Lake Bluff Orphanage at Lake Bluff, Ill. This work will consist of counseling, story telling, directing recreation and doing tasks associated with the care of children.

Here are comments of V. S.'ers who spent the summer at Camp Bennett: "Knowledge of the background of but one of the children here convinces one that Camp Bennett is indeed filling a very definite human need . . . I feel that working together as a unit of consecrated Christians, we can fill a need that cannot be supplied by any secular agency . . . It is our challenge not to let our influence, but that of Christ shining through us, change their lives so as to make them happier and better people."

Another needy area of service is with migrant laborers. Volunteers work with families who follow the harvests. It is not difficult to realize what type of life these parents and their children follow. Parents work all day and children are left to themselves.

Volunteers guide recreation activities for the children and supervise crafts. They conduct Bible classes and worship services.

One volunteer indicated that the call for Christian workers in the migrant labor camps can never be overestimated.

"There are very few who know Christ in these labor camps. There is a challenge to every Christian work as he ministers to the needs, both social and spiritual, of every migrant he meets from day to day."

The summer unit at Camp Landon, Gulfport, Mississippi, supplements the year-round unit. This work is among poor white and underprivileged colored families. Volunteers teach Bible school, conduct shop, crafts and sewing classes, and do home visitation.

One of the results growing out of such a project as Camp Landon is that of learning to live with other Mennonite young people. Said one volunteer:

"One of the outstanding contributions of Voluntary Service in helping me to practice Christian principles of peace is the opportunity granted to live together with other campers. We are challenged to dwell in love. It is so easy to criticize or speak of other's



faults, but if we let God wholly dwell in us, we will dwell in love."

In the Christian student-in-industry project volunteers experience first-hand routine factory work. In the light of Christian conviction they evaluate social and spiritual conditions among workers, labor management relations and what the church can contribute in the whole area. Volunteers find jobs at regular pay.

Mental hospital work may consist of such simple tasks as mopping floors or cutting fingernails "until blisters appear." Such work to one volunteer at Cleveland State hospital was the means of learning "the true meaning of service 'in the name of Christ'." Serving in Cleveland where there was a great need, both physically and spiritually, turned our work into service for Christ."

Summer units are planned at Brook Lane Farm at Hagerstown, Md., and Kings View Homes at Reedley, Calif.—two mental hospitals operated by the Mennonite Central Committee. Other units are planned at Mississippi State hospital at Whitfield; Cleveland, Ohio State hospital; and London, Ontario hospital.

The state hospital units are wage-earning ones while full maintenance is provided at the M. C. C. hospitals. Some of the children's projects provide travel scholarships.

A minimum of 100 openings exist in the 1953 summer Voluntary Service program of the Mennonite Central Committee. There is an urgent need for men volunteers to serve as unit leaders.

More information and applications can be obtained from the Voluntary Service Section, Mennonite Central Committee, Akron, Penn. Applications should reach Akron by April 15.

An equally challenging program is being planned for Mennonite youth in Canada. Information concerning these projects can be obtained by writing to: Mennonite Central Committee, 10 Union Street, Waterloo, Ontario.

Other Mennonite groups carry on their own summer service programs. Information on these programs can be obtained by writing conference headquarters.

Holiness and happiness are so wisely joined together, that God will never suffer them to be put asunder: "Follow peace with all men, and holiness, without which no man shall see the Lord." Though holiness be that which a sinner scorns, yet it is that which a Saviour crowns.—*Secker*.

The Spirit's Baptism

WITH the full baptism of the Holy Spirit there always comes the burning desire to want others to possess it. There is no genuine baptism of the Spirit that is not followed by a fervid program of witnessing for Christ. We need a refilling when we find that we have started to lose interest in the salvation of those about us and those we can easily talk to about Christ and His plan. But we must first be truly baptized with the Holy Spirit. It is one thing to receive the Spirit and another to be baptized with it. We may compare it to going to a drinking fountain on a hot day and drawing a cup of cool water. We hold it in our hand and do not drink it. We possess the water. We have received it from the cooler. But, when we drink it, we are filled.

We must seek this glorious baptism if we do not possess it. We need it for power and to drive out the distresses and hindrances to a real Christian life.

In the marshy places in a certain area in Africa the wind that comes from it is laden with germs of fever and sometimes deadly cholera. This may be likened to our inner lives which are marshy, stagnant places until, like the marshy area, a storm comes, clears and purifies the atmosphere and drives out the fever and disease-laden air.

The coming into our hearts and souls of the Holy Spirit through a baptism is like this. We must seek the Holy Spirit until He comes in like a mighty, rushing wind. And then we will find the whole atmosphere of our lives purified and filled with a power so necessary to the professing Christian. The Holy Spirit does not come in bodily form, but He simply comes into our own bodies and uses them as His temple. The greatest achievement in a Christian life is the Baptism of the Holy Spirit!

—*Mont Hurst.*



MCC
News Notes

Nurse Sails to Join Jordan Unit

Ethel Wolgemuth, R. N. of Mount Joy, Penn., is on her way to Jordan to join the nine members of the M. C. C. unit working in that country. She will be doing medical work among Arab refugees. Exact location of her work will be decided upon her arrival.

rival. Ethel was scheduled to sail from New York City Feb. 9.

Jordan continues to be one of the more needy relief areas of the world. M. C. C. workers are doing their best to alleviate the existing suffering and are doing it on the ability of their material aid support. More than 850,000 Arabs are in their fifth years as refugees in this area.

Near Jericho, where M. C. C. has its headquarters for work in Palestine, 55,000 refugees live in camps on the surrounding plains.

The Jericho center is now using a new warehouse replacing the one destroyed by fire in July. The new building was constructed by the party owning the one destroyed by fire. It is completed to the point where the first floor can be used.

Relief supplies are sent to this area nearly every month. They include clothing, shoes, soap, and materials for arts and crafts.

M. C. C. work in Jordan includes clothing distributions, a sewing center, Christian women's sewing circle, layette distribution, boys' work including shoe making and carpentry schools, Christian center activity, recreation supervision, distribution of food, milk and medical supplies, and medical services in several areas.

Two Workers Return From Formosa

Dr. and Mrs. Harold Engle of Palmyra, Penn., have returned to the United States after completing two years of service at the Hualien medical clinic in Formosa.

Other medical work continues to be carried on by M. C. C. personnel. Glen Graber of Wayland, Iowa, is in charge of a mobile clinic which serves the tribes people in the interior. Mrs. Graber is supervising a foundling home in Taichung.

The home will care for 50 orphans and unwanted babies. Operation of the home began this month. Iowa church sewing circles and missionary groups furnished the home with linens, bedding, clothing and soap.

Other workers in Formosa include Ruth Fisher of Kalona, Iowa, who serves as administrator of the Taichung orphanage and Fern Hershberger of Kalona, Iowa, who has served in the dispensary at the Hualien clinic and worked with the mobile eye clinic.

To Visit Ohio Churches in the Interests of Relief

As part of the year's deputation program Arlene Sitler, director of women's and children's activities in the M. C. C. relief section, will visit women's organizations of Ohio Mennonite and Brethren in Christ churches during March.

Purpose of these visits will be to present an up-to-date picture of the present relief program, existing needs, and ways in which women may be of assistance in supplying clothing for relief.

In addition to meeting with women's organizations, Arlene will also talk to children's groups and Sunday evening congregational gatherings in the interests of the relief program.

Gronau Refugees Give Money to Aid Paraguayan Mennonites

A contribution of about \$75 from members of the Gronau, Germany refugee congregation to aid their brethren in Paraguay well illustrates the Biblical example of those whose "deep poverty abounded unto the riches of their liberality."

These refugees, who numbered about 75

persons, had a mission sale of their handiwork among themselves and contributed the money toward paying for the transportation of hospital equipment going to Paraguay. Income from the sale was \$322.25 D M which is approximately \$75.

This medical equipment including an X-ray machine will be sent to Paraguay as soon as the necessary import permit can be obtained. The equipment was used in the Gronau refugee processing center and was purchased by M. C. C. and Dutch Mennonites.

News of Significance

Oldest Broadcast Celebrates Thirtieth Year

NEW YORK (E/P) The Calvary Baptist Church Hour, the oldest gospel program in the world, broadcast from the New York skyscraper church, at 123 West 57th Street, Manhattan, will celebrate its thirtieth anniversary on Wednesday, March 4th over Station WMGM, New York, it was announced by Dr. John Summerfield Wimbish, pastor of the church. In addition, the famed evangelical services and numerous other ceremonies in conjunction with the anniversary of the radio program will be broadcast over the world-wide short-wave facilities of Station HCJB, Quito, Ecuador, during the week of March 1st.

Calvary Baptist Church launched the first church radio broadcasting station in the world on March 4, 1923. The late Dr. John Roach Straton, the Calvary Baptist Church minister at that time, inaugurated the transmitter and continued to use its broadcasting facilities until the time of his death six years later. As part of the 30th anniversary of the Calvary Baptist Church Hour, officials of the widely known evangelical center on West 57th Street will stage a huge celebration from March 1st to March 8th. A special midweek broadcast on Wednesday, March 4th, the actual day of the anniversary, will be heard over both WMGM and HCJB. It will feature world famous evangelists, officials of the Calvary Baptist Church and other prominent American churchmen. The details of the services will be announced shortly.

Torrey Johnson Leaves Midwest Bible Church

A man, who 20 years ago founded a church in Chicago with 25 members and watched it grow to a congregation of 1,000 families, has left to become a minister-at-large to churches everywhere.

He is Dr. Torrey M. Johnson, 43, founder of Midwest Bible Church, Chicago. (He is also founder and first president of Youth for Christ International.)

More than 700 Chicago pastors, Christian leaders and members of the church gathered recently to honor him with a farewell dinner. It was the most colorful and impressive occasion in the history of the church.

Scores of greetings from prominent leaders from throughout the country and elsewhere around the world were read, lending a very cosmopolitan atmosphere to the whole occasion. Represented by telegrams or letters were Dr. William Culbertson, President of the Moody Bible Institute; Dr. Wilbur Smith of Fuller Theological Seminary; Dr. Harold Ockenga of the Park Street Church in Boston, Billy Graham who has just returned from Korea, Merv Rosell and many other school officials, preachers, and laymen — from the North American Continent and other continents of the world.

Dr. Robert A. Cook, president of Youth



Dr. Johnson addressing seven hundred members and friends of Midwest Bible Church at a banquet held in his honor.

for Christ International acted as emcee for the special evening.

As minister, Dr. Johnson began the northwest side Chicago church in 1933 in a private home. Within a short time the congregation outgrew the house and moved to a store front. Attendance again flourished and the young pastor moved his flock to a larger church on Cicero Avenue. Again attendances necessitated a larger building. The present church, a reconverted garage, seating some 1200, is crowded to capacity. There are 10 other buildings.

Concerning future plans, Dr. Johnson said, "I expect to carry on a vigorous evangelistic schedule for the present. This change is not so much leaving the church but being released by the church to carry on a more wide-spread ministry. There are large areas of American life almost totally untouched by any religious influence. I hope to reach these areas in the universities and colleges, military installations, service clubs, and city-wide campaigns. My aim is to minister to the needy and most neglected areas of human life wherever they are to be found.

"No one man is equal to the challenge of the multitudes but every man has an obligation to do the best he can and that is what I propose to do."

Free Methodists Retain Place in Giving

WINONA LAKE, Indiana (E/P) Free Methodist church continues to hold first place in per capita giving for total contributions and congregational expenses according to a survey of 47 Protestant and Eastern Orthodox churches in the U. S. During 1952 members averaged \$194.79 in total giving, while \$140.89 of this was their per capita giving toward congregational expenses. This church group also ranked second in per capita giving in the field of foreign missions, reporting \$12.77 per mem-

ber, and third in benevolences averaging \$53.90. Seventh Day Adventist* church leads in these two categories. According to the report total contributions for all purposes by the 47 denominations jumped 10.3 per cent in the past year as compared with figures given a year ago. Joint Department of Stewardship and Benevolence of the National Council of the Churches of Christ in the U. S. A. compiled statistics and released the facts. The current report is the 32nd in a series begun by the United Stewardship Council.

*NOTE: It is pointed out by an E/P correspondent that we must remember the fact that Adventists often make efforts to collect funds from others outside their ranks.

Notes From The News

According to a recent statement by John Foster Dulles, Secretary of State in President Eisenhower's new cabinet, the Middle East, which contains the "greatest known oil reserves" in the world, was acknowledged by Stalin to Hitler in 1940 to be "the center of Soviet aspirations."

Southern Baptists Going West

ATLANTA, Georgia (E/P) The Southern Baptist Home Missions Board voted here to ask approval of the Southern Baptist Convention to set up a \$10,000,000 loan fund to help build new churches. Board members said that while churches are needed throughout the Convention area, the need is most urgent in ten western and northwestern states. More than 75 per cent of the Southern Baptist congregations in these states it was said, are meeting in houses, stores and other temporary locations.

The Baptist General Convention of Texas voted last July to organize a \$2,500,000 loan corporation for promoting church building in the same 10-state area. The states are Arizona, Colorado, Wyoming, Idaho, Utah, Nevada, Washington, Oregon and California.

The Home Missions Board also authorized the employment of a specialist in problems of juvenile delinquency and broken homes to help the work of Southern Baptist churches in this field.

The board voted to expand its work among negroes by employing a Negro as superintendent of evangelism. He will be charged with responsibility for setting up goodwill centers for adults, student activity centers for Negro college students and kindergartens.

Worried Over Worrying—Not Ethics

OKLAHOMA CITY, Okla. (E/P) A questionnaire on sermon topic preferences submitted to members of the May Avenue Methodist church here revealed that the congregation's first choice was "How Religion Can Eliminate Worrying." Interested in what sermons his congregation would like most to hear, the Rev. Allen Polen mailed out a suggestive list of topics to the church's membership, asking them to state their preferences. Their second choice was "Ways to Increase Religious Faith." The topic "How Can I Take My Religion Into My Business Life" evoked the least response. Not a single vote was cast in its favor.